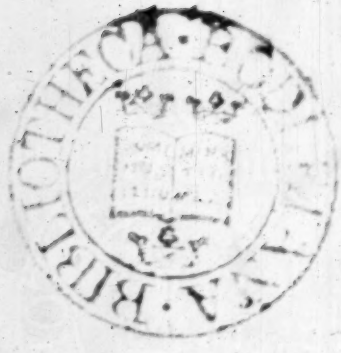
AN EXPOSITION OF CHAPITERS EXhortatiue, set forth in Greeke vvithoute meditatiõ, by Agapetus, Minister of the most holy and greate Churche of God; and nowe translated moste truely out of Greeke into English, by James Whit Scottishman, as, the learned in both the tongues may easily iudge.

PRINTED AT LONDON BY Richarde Serll, dvvellinge in Fleete Lane at the signe of the halfe Egle and the Key

1564.



Grace from God the

Father, the Sonne and the holy Ghoofte, be to the Queene of Scotlande.

IHaue been oftentimes deuy-ſynge vvyth my ſelfe (moſte gracious Souereigne) hovve I myghte beſt vtter my good vvyll vnto your noble Grace, according to my bounden duetie. I haue cō-cluded and thought it beſt, to dedicate thys litle booke to your Maieſtie, in the vvhyche the office of a Prince is briefly ſet forth, not onely tovvards God his ſuperioure: but alſo tovvards his Subiectes, ſheepe vnder hys cure, a matter very proper and conueniēt for your moſt Royall Perſon: not bicauſe your Heighnes knovveth not the ſame all redye, but bycauſe it maie put your Maieſtie in remembraunce of that ye knovve. Hovve can there be any thynge vvorthy of knovvledge that is vnknovvē to your moſt noble Grace: being ſo vvell learned your ſelfe, and ſerued vvith moſte learned, Honorable, vviſe, pru-

dent & Godly Councellers, ſo that your Maieſtie muſt needs ſee, not only vvyth the eies of your moſte beautiful body, but alſo vvith the eies of your moſt godli minde: according to Plato ſayinge in Phædro. Διπλοῦν ὁρῶντες οἱ μαθοντες τὰ γράμματα that is, the learned ſee vvith double ſighte: the learning of the Scriptures in deede, maketh the eies of the ſoule to ſee perfectly: as vvitneſſeth the Prophet. 119. Chapter. Thy vvord is a Lanterne vnto my feet, & a light vnto my pathes, to vvalke & liue, therfore moſte gracious Queene, in the feare of the Lord, is neceſary the hering & reading of Gods vvord. by the vvhich he giueth his holy ſpirit, vnto all thoſe vvhich in faithfeare him and kepe his commaundements: for the true ſeruinge of God, is the obſeruing of his ſtatuts: vvhoſe ſtatutes, lavves & vvyl can not be knovven, vvithout the light of his vvorde accordynge to Matthevv. the 22. Chapt. Ye are not knovving the Scriptures, knovv then moſt gracious Souereigne the ſacred Scriptures and Teſtament of Chriſte oure ſauioure: In the vvhich he promiſeth to your Maieſtie a portion

tion moſt precious : after thys temporall a kingdome euerlaſting: vvhich your Grace muſt obteine & poſſeſſe by onely faith geuinge to the promyſe of the Lorde. VVhat is the promiſe? mercie promiſed: to vvhome? to all that haue truſte & confidence to be ſaued through his mercie: and that Chriſt our Sauiour is a true promiſer, and vvill accompliſhe his promiſe to all thoſe vvhiche ſtedfaſtly beleue to be ſaued freely by him vvithout reſpecte of any other thing. For the holyeſt that euer vvas, is, or ſhalbe, is by Gods lavve iuſtly condemned, and throughe hys mercy onely ſaued, according to Paule. the. 3 to the Romaines. Omnes enim peccauerunt, ac deſtituuntur gloria Dei. All haue ſinned, and haue neede of the glory & mercy of God. That your Maieſtie, after thys vvorldly kingdome long happely gouerned, maie reigne eternally through his promiſed mercie obteined by faith: I vvill vvhile lyfe maye laſte, continually praye.

Your Maieſties ſeruant Iames VVhite.

To the moste godlye

and deuout Iustinian our Emperour, Agapetus the smalest Minister.

THOVVEô Emperour hauing honoure farre aboue all honours, honorest aboue all God, whiche iudged the worthy the same, because to the similitude of the heauenlye kingdome he hath geuen thee, the Scepter of the earthly Empire: that thou maiste teache men the keepinge of iustice, and puntshe the barking of those, whiche rage against it, thou thy selfe being ruled by thy owne lawes, and rulinge thy Subiectes by theim.

2 The circumspect vnderstanding & minde of the Emperour, Watcheth alwaies as a Maister of a ship, holding fast the rother of iustice, driuing away mankully the Waues of pertialitie: that the Boate of the beautifull Common weale be not broken with stormes of iniquitie.

3 The lesson is godly, and first we mortall men be taught, eche one to knowe hymselfe.

knoweth hymselfe

shall know God: who truely knoweth God: will bee like to God: he shall verily be lyke to God, whiche is made worthy of God: hee is made worthy in dede of God, which doth nothing unworthy of God: but thinketh truely that appertaineth to him, speaketh that he thinketh, and doth in deede that he speaketh.

4 Let no man here bragge the nobilitie of his progenitors, because all haue earth the forefather of their kinred: aswell thei which triumphe in purple and silke, as thei that bee oppressed with pouertie and sicknes: bothe thei which be adorned with crownes, & they that watche the chambers. Let us therefore, not be glorious in our earthly kinred, but in gentlenes & godly manners seeke we prayse.

5 Knowe thou Ø diuinely framed example of godlines, that the more benefites God iudgeth the worthy, the more art thou bounde to giue him thankes: render therefore to God which is liberal, the duety of thankes giuing: which accepteth dueties a benifite, & recompenceth thy good turne with many, for he alwaies preuenteth and first aydeth thee wyth his benefites, bestowinge his grace and free giftes, as a duetie vpon thee, renderynge of thankes therfore requireth he of us, not such, as by the vttering of good wordes, but by the

shewing

shewing of godly deedes, is perfourmed.

6 Nothinge maketh so muche a man good & honest, as to be hable to do truely all that hee willeth: bothe to will forsoth, and to do that is humaine and gentle, because therefore power is giuen to thee of God, the whiche thy good wyll, for vs, did neede. Will all, and do all, as pleaseth him, which hath giuen to thee the same power.

7 The vnstable riches of earthly goods and landes, be like the tide and runninge of the Waues in waters, because for a while they flowe to those whiche thynke to haue theim, but shortly after, theiebing againe, go away to others. Onely the threasure of well doing is stable, and stedfast to the possessors of it; for the thankes of good workes retourne to the doers.

8 No man Verily may come to thee, for the highnes and excellencie of thy Empire here beloue: the needy and poore may easily come to thee, for the force and puisaunce of thy power aboue, thou openest thy eares to those whiche are besieged with pouertie, that thou may finde the eare of God opened to the lyke as we be to our fellowes and compagnions in seruice, suche shall we fynde the Lorde towardes vs.

9 The

9 The careful minde of the Emperour and kinge moste lyke a lookinge glasse bewyped and made cleane, that it may alwaies shyne wyth godly beames: and from thence learne the precise iudgmēt of matters, nothing maketh so much to see that is needfull and necessary, as the keepinge of it alwaies without spot.

10 As it commeth to passe emong Saielors, when a Marinor doth erre, he bringeth smale harme to those whyche saile with hym, but when the rother Maister himselfe offendeth, he leaseth the whole ship. Euen so, if any subiect in a Citie or Realme committeth a fault, he hurteth not so much the Publique Weale as hymselfe: But if the Prince iniurieth he ouerthroweth the whole Common Weale. Let him therefore, as one which must render no smale reckninge, if he neglecte any thinge that ought to be done: with exquisit diligence bothe say and do all thinges.

11 A certaine circle of worldly affaires runneth rounde in compasse, carryinge them hither thither, and about. Also in them is vnequalitie, bicause none of the thynges present remaine in their selfe same state. Therefore must thou O moste mighty Emperour kepe thy reason and godly meaning in this tumb-

lynge

tumblinge ~~chaunge~~ chaunge of thinges vnchaungeable.

12 Abhorre & disdaine the deceiptful wordes of flatterers, as the greedy manners of Rauens: the one diggeth out the eies of the body, the other maketh dull and blunteth the vnderstanding & senses of the soule, not sufferinge to consider and set the truth of thinges. For either thei praise, when the thing is worthy of rebuke: or oftentimes thei discommended, that is aboue all commendation. Whether thei offend in one of these twaine, either the euill thei praise, or good, dispraise.

13 The minde of the Emperour muste alwaies be equal and moderat, for to be chaunged with the chaunge of thinges, is the sure signe of an vnconstant minde. To sticke stedfastly in good thinges, with the which constãcy your godly Empire is made strõg, neither with wantõ pryd to be extolled, neither with sadnes discouraged, is an euident argument of constant men, hauing their minds stable.

14 If any man hath his minde and vnderstanding cleane of the fraude of man, & seeth the vilenes of his owne nature, the shortnes and sodaine perishing of this present life, also the vncleanes coupled to the flesh, he wil not fall into the daungerous place of pryde: al-

though

although he be in highe honor and authority.

15 Aboue all the noble and excellent things of a Realme, the Crowne of godlines garnisheth & beutifieth a Kinge: riches banisheth away, the praise of the people and glory passe ouer, but the fame of godly gouerning is cõtinued and prolonged to the worlde immortall, and maketh her possessors stande still beyonde forgetfulnes.

16 It seemeth to me most inconuenient and against all reason, that the riche & poore men of vnlike, suffer like hurte and damage, the one bursteth with fulnes, the other perisheth with honger: some possesse the boundes and endes of the worlde, others haue not wheron to set their soles of their feete. That therfore bothe may obtaine health, thou muste by taking away & geuing, heale them bothe. Also thou must reduce and transferre to equalite, the vnequalitie.

17 In our daies is shewen the time of a prosperous and good life, which some of the aunciauntes did prognosticat, shoulde come to passe: when either Philosophers shalbe kynges, or Kynges Philosophers. For aswell vsing Philosophie ye be iudged worthye and apte for a Realme, as, when reigning, ye forsake not Philosophie, if the loue of wisedome

wisedome is the feare of God: which in your breaste alwaies you haue. It is euident how true it is that I haue spoken.

18 In very troth, I iudge and esteeme thee an Emperour, because thou art hable to rule vanquish and bridle thy voluptuous and carnall affections: whiche arte aswell garnished with the Crowne of temperãce, as apparayled with the purple robe of iustice. For other kinde of power hathe death to succession: but suche a kingdome keepeth and possesseth an immortall perpetuitie other manner of authoritie is resolued and made of none effecte in this age, but this is deliuered of the punishment perpetuall.

19 If thou wilt take the fruite of honoure from all men, be thou a cõmon freind & good doer to al men. For soth nothing getteth good will so muche, as the gift of a good tourne, bestowed vpon those whiche haue neede, the reuerence done for feare is colored flatterye, deceiuing with the little of feined honour, those whiche truste to it.

20 With good reason your Empire is to be reuerenced and esteemed, because it sheweth to the enemies the power, but to the subiectes it rendreth humanitie and gẽtlenes: it vanquisheth theym with the force of armor, beinge vanquished of her owne vnarmed

loue and charitie. Howe muche distance is there betwene a wilde beast and a shepe, so muche difference your Empire iudgeth betwene the one and the other.

21 In the substaunce of his body the kynge resembleth all men, but in the power of his dignitie and honor he is like to god aboue all: for he hath none in earth higher then himselfe he muste therfore as God not be angrie, neither as a mortal men be proude & arrogant. For although he is honored, as the ymage of God, whome he representeth. Yet notwithstanding he is framed & made of earthly dust, by the whiche he is taught the equalitie, wherin he is like to all men.

22 Accept and approue those whiche wyll councell good thinges, but not those whiche wyll studie to flatter alwayes. The one in very truth considereth that becometh and is necessarie, thother foreseeth the thinges whiche please the mightie and puissaunt: folowynge the shadowes of bodies, they consent to all that they speake.

23 Be suche towardes thy seruauntes as thou wilhest the Lorde to be to thee, for as we heare, we shalbe hard, and as we regard and see, we shalbe regarded and seen of the visage of God lokyng vpon all. Let vs therfore

fore firste geue mercie, for mercie, that we maye receyue the like for like.

24 As lookinge glasses eracte, and perfecte shewe such phisionomie of the visages, as the principal example and Patron: of the merye, forsoth merye: but of the sad, truelye sad. Euen so, the iust iudgement of God is made like to our doinges: suche as our workes be, suche he geueth to vs, requittinge vs wyth the like.

25 Consult the thinges whiche thou must doe slowlye, execute and finish whiche thou haste determined diligentlye: because hastines and negligence in matters: be daungerous. If any man will consider in his minde the mischiefes comminge throughe lacke of consultation, then shal he well know the commodities of good Councel, as after therperience and poose of sicknes, they shall fele better the pleasauntnes and good gyfte of health. Thou must therfore O moste discret and prudent Prince: with bery wittye Councel and feruent prayers search out diligentlye the thynges whiche wilbe profitable for the worlde.

26 Thou shalte best rule thy noble and excelēt Realme, if thou studie to see & all suffer not to ouersee, and neglect any thynge. It

is not

is not forsoth smale in thee, which appeareth smale in comparison of thy subiectes: a litle worde of the Kynge hath greate efficacie and power emongest all.

27 Inioigne to thy selfe a necessitie to kepe the lawes, seinge there is none in earth hath power to constrayne thee: so shalt thou shew the reuerence of the lawes thy selfe, in reuerensinge theim before others: and it shalbe manifeste to the Subiectes, that the transgression of the lawes is not withoute daunger.

28 To offend and not prohibet those which offende iudge theym to be lyke euell: for if any man dwellynge in a Towne liue after the lawe, and beare wyth theym which liue against the lawe, he is iudged a compagnyon and helper of the wicked. If thou wilte be allowed and praysed two maner of wayes, regarde both the wel doers, and rebucke theim that doe euel.

29 I thynke it very profitable to flee the cõpany of euell doers, for he that is alwayes with euel men, muste nedes eyther suffer or learne some euell thyng. But he that lyueth wyth good men, eyther learneth a folowing of good thynges, or the diminishyngs of hys vices.

30 Cõsidering, God hath deliuered in trust to thee, the kyngdome of the world, vse none of the wicked to the seruice of the affaires thereof: for what wronges they doe, he shall rendre accompt of theym to god, who hath geuen to theym the power to offend. Let therefore the promotion of Magistrates be done with great diligence and inquisition.

31 I thincke it an equall euel to be angre with the heynous offences of the ennemies, and to be entreated with the flatterie of freindes. For both muste be resisted gently: neuer departing from comlines neyther reuenginge the vnreasonable euel wyll of the one, neyther regarding the feigned good wil of the other.

32 Esteme those to be the truest freindes, not whiche praise all thinges that thow speakest, but those which studie to doe all thinges with a iuste iudgement: reioysynge when thou speakest or doest any thyng well and sorte, when thou doest the contrary. These forsoth shewe in very dede the token of all ~~deceipt~~. [illegible]

33 Let not the greatnes of this earthly power chaunge thy valiant and courageous minde, but as rulinge a dominion bruckle and subiect to death, kepe thy vnderstanding stable

ſtable, in theſe matters vnſtable: neither with muche gladnes exalted, neyther wyth ſadnes diſcouraged.

34 As gold is wrought, although ſometime of thys faſhion, and ſomtime of that faſhion, and is tranſformed by arte to diuers ſhewes of ſetting furth & beautifieng: yet not wythſtandyng, it remayneth the ſelfe ſame thyng that it is, and ſuffereth not his nature to be chaunged. So thou moſt famous Emperor; albeit thou haſt obtayned gouernaunce after gouernaunce, and is come to the higheſt honor: thou remayneſt the ſame mā in thinges that be not the ſame, hauing in thy office thy mynde vnchaungeable.

35 Thincke then thou reigneſt ſurely and without peril, when thou reigneſt ouer men that be willinge: for that thynge that is ſubdued againſt the will, ſloweth ful of ſedicion when opportunitie ſerueth. That thyng that is ruled wyth the bandes of good wyll kepeth ſtedfaſt obedience to the ruler.

36 That thou maye make the power of thy Empire famous and euerlaſting: how much anger thou haſt againſt thy Subiectes offendyng, iudge that thou muſte haue ſomuche anger againſt thy ſelfe, if thou doeſt offende. For noman is hable to correct thee, being in

V.3. P. B.j. 45 ſo great

so great auctoritie: but thy owne reason moued of thy selfe, that offendest.

37 He that hath greate auctoritie, let hym to the vttermost of his power folowe the gener of the same: if therfore he beare the image of God in al thinges, and by hym possesseth the dominion of all: verelye in this pointe he shall moste followe God, in iudgeing nothyng more precious then mercie.

38 Let vs laye vp to our selfe, in treasure aboue gold and precious stones the riches of well doinge, and liberalitie, in helping those that neede: whiche reioyceth vs heare wyth hope of the fruition that shalbe, and bringeth a swetnes to vs in the life to come: by proofe & taste of the blessednes longe looked for. Let not these thinges whiche nowe appeare about vs, as nothyng perteynynge to vs, to muche delite vs.

39 Studie to reward wyth goodly gyftes those whyche willyngly doe that ye commaunde, for by thys meane, thou shalte encreace the good wyll of the good, and teache the wicked to forget their wyckednes. It is to muche truelye oute of reason, to thyncke those worthy of the same giftes, whiche doe not the same.

40 Reigning is a moste precious thyng, but

then moste of all it is of that sorte: when he whiche possesseth the power is not inclined to selfe loue, and pride: but regardeth mekenes & equitie, abhorryng rigor and crueltye, as beastly: shewynge humanitie, as a thinge resemblyng God.

41 Geue iudgement equally to freindes & foes, neither pleasurynge good willers for good will, neither resistynge euel willers for ennimitye and hatred: far the absurditye is lyke, to iustifie the vniust, although he be a freind: and to iniurie the iust, although he be an ennemy: truely the vice is lyke in both, albeit it is founde in contrarys.

42 Judges of matters must geue good eare wyth a stedfaste mynde. In verye dede the finding out of the iust right, is hard to be perceyued, and easely escapeth those whiche take not good hede. For if they leauyng the craftie eloquence of Oratours and Lawiers, not regardynge the lykenes and resemblance of the trueth in thynges that be spoken, enter into the depnes of the purpose. So shal they drawe out that they seke, and eschew double offence: neyther theyr selfes betrayenge honestie, neyther suffering others to do it.

43 Althoughe thou possesse good workes equall in nombre to the starres, yet shalte

tood not ouercome the goodnes of GOD. Whatsoeuer any man shal offer to God, he offereth but that is his owne, and as noman can passe ouer his owne shadowe in the Sunne, whiche preuenteth hym, albeit he come neuer so swiftly to it: So no men shalbe hable to excede wyth good worckes the inuincible goodnes of God.

44 The riches of liberalitie and wel doing can not be spent, for in geuyng they be gotten, and in scatteryng abrod they be gathered. Hauyng this riches in thy mynde most liberal Emperour, geue liberally to all that aske from thee: for thou shalte haue infinit recompence for theym, when the tyme of requittyng & rendring of good werkes cometh.

45 Obteynyng the kyngdome by the wyll and pleasure of God, folowe hym in good workes: because thou art borne in the numbre of those whiche be hable to doe good, and not of these, whych haue neede of helpe. For the prouision and store of the aboundance of riches hath no stoppe to benefit the poore.

46 As the eye is framed and naturallye placed in the body, so a kyng is prepared and made fit for the worlde: Geuen of god for helpynge and worckynge of those thynges

whiche

whiche be expedient and profitable. He must therfore prouide for all men, as for his owne proper members, that they maye profit in good thynges, and be not hurte wyth euell.

47 Iudge the surest safegard of thy halth to consist in hurtynge none of thy Subiectes at any time. He that hurteth none, suspecteth and feareth none: If the iniuring of one maketh the safe: To benefit and doe good maketh thee a great deale more safe: for it geueth safetie, and doth not forsake charitie.

48 Be thou most godly Emperor feared of thy Subiectes for the preheminence of thy power, and loued for the geuynge of benefytes: Neyther despisynge the feare for the loue, neither neglecting the loue for the feare but hauynge humanitie and gentle maners with out despisyng. and seuere gratuitie despised of many.

49 What thynges thou prescribest to thy Subiectes by reasonable wordes, as a lawe, thou preuentyng hast done the same in dede: that a good and honest lyfe maye be agreable to the wordes, wyth the whyche thou persuadest: for so shall they affirme and pronounce the Empire to be commendable, if thou reasonest not without worckinge, and worckest not wythout reason.

50 Loue more, moste famous Emperour, theym which requeſt to receyue giftes from thee, then thoſe whiche ſtudie to offre thee preſentes: For thou art bounde to requite the one ſorte, but the other maketh God the debtor, claymynge and chalengynge all the thynges donne to the ſame ſuppliantes to pertaine to hymſelfe, rewardyng with good recompences thy godly and gentle mynde.

51 The worke forſoth of the ſonne is to lighten the worlde with his beames, but the vertue of a Prince is to haue pitie of the pore. The godly Emperour truely is more honorable then the ſelfe Sonne, for he geueth place to the nighte folowynge, but the vertuous Prince geueth no place to the roberie and extorcion of wicked men: but wyth the light of tructh rebuketh the ſecretes of iniquitie.

52 The Empire verelye hath beautifyed. The Emperours whiche were before thee: but thou moſt mighty Emperour hath made it more famous, meaſurynge the burthen of the power with gentlenes, and ouercoming wyth goodnes the feare of thoſe whiche come to thee: wherfore all they which haue neede of pitie and compaſſion enter into the hauen of thy calmenes; and beinge deliuered from

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the waues of pouertye, send often to the hymnes of thankes geuyng.

53 Howe muche thou excellest all men in power, endeuor thy selfe also to shyne somuch before other in workes. Thincke truely that the workyng of good and honest thinges, is looked for, aunswerynge in proportion to the greatnes of thy power: that thou may be published of God, as it were by a Trumpetor, The victorious conquerour, to haue gotten in possession not onely the Crowne of the inuincible Empire, but also the Crowne of well doing to the poore.

54 Consider well, are thou commaundest, what thynges thou wyllest to be done: that thou mayst cõmaunde wittely that is lawful for the instrument of the tongue is slipper & mutable, and bringeth the greatest daunger those whiche be negligent. If forsoth thou makest godly vnderstandyng the cheefe ruler as musicke to it. A swete songe of vertue perfect in melodye wyll be vttered.

55 It is expedient for a Prince to be sharpe and wittie in all thynges, but moste aboute the iudgementes of hard matters: & to shewe hymselfe very slowe to anger, because vtterly to be voyde of anger is despised. Let him be angrie in measure, and not be angrie. The

one

one forsoth that he may represse the confederacies of the wycked, and the other that he maye searche out the cause of good men.

56 Understandynge circumspectlye in the perfect councel place of thy hart the maners of those whiche be in company wyth thee, that thou maye knowe perfectly both those whiche in loue reuerence thee, & those which by craft flatter thee. For many feigne theim selfes to beare good wyll whiche hurte very muche those whiche beleue theim.

57 When thou heareſt a communication hable to helpe and profite, receyue it: not only with hearinge, but also in dede practice it. For so the dominion of the Emperour is set furth and beautifyed, when eyther he seeth by nesdie the thynges that by necessarie, or doeth no wayes despise that is wel inuented and found by an other: but learneth truelye wythout shamfastnes, and executeth in dede that he hath learned wythout prolongyng.

58 A Castell verelye fortified wyth inuincible walles despiseth the ennemies, that besieged the same: So thy godly Empire walled wyth mercye and compassion towardes the poore, and fortified wyth Towers of prayers, is made vnpreignable to the weapons of the ennemyes; settynge vp againste

theym

theim famous tokens of victorie.

59 Use as behoueth this kyngdome beneth, that a lather may be made to thee, of the glory aboue: for they that gouerne this kyngdome wel, be iudged after this, worthy of the other. They forsoth gouerne this kyngdome well, whiche shew to the subiectes a fatherly loue, receyuynge againe from theym feare due to a Prince, represſyng so wyth threatnynges the vices, neuer forseinge theym to the experience of punishement.

60 Apparel that can not be olde, is as garment of well doinge, and a robe vncorruptible is the loue towardes the poore. Wherfore whiche wyll reigne godly, muſt garnish beautifully his soule wyth suche garmentes. For he that is clothed wyth a purple vesture of loue towardes the poore, he is also thought worthy of a beauenly kyngdome.

61 Seynge thou hast receyued of God the Emperiall scepter, consider howe thou shalt please hym whyche hath geuen it to thee. And as thou arte honored of hym before all others, make hast to honor hym aboue all others. This is iudged the greatest honor, if thou regardest theym whiche he hath made, as thy selfe, and be liberall to theym, as thy duetie is.

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62 Euerye man whiche desireth health, ought to haue recource to the helpe whiche cometh from aboue: but specially the Emperor before all other, as careful for all. For he beinge defended by God, doth aswell ouercome stoutely his ennemyes, as diligentlye safegarde his Subiectes.

63 God verely hath neede of nothyng. The Emperor hath neede only of God: Followe hym therfore that hath ns neede, and be liberal to those whiche aske thee mercie, not recknynge straytly the charges of thy household, but grauntyng the petitions of all to the helpe of their liuinge. For muche better it is for to haue mercie of the vnworthy for the worthy sake, then to defcaude the worthy of that they deserued, for the fait of the vnworthy.

64 When thou askest forgeuenes of thy offences, forgeue also those whiche offende thee: for God forgeueth theim that forgeue, and for the reconcilynge and peace makyng wyth thy neyghbours and compagnions in seruice, the familiaritie and peace of God is rendred vnto thee.

65 A Prince that studieth to reigne wythout blame and fait, must beware of defamation that cometh outwardly: & be ashamed himself

hymselfe to synne before others, that he may abstayne to doe amisse openly. For the auoidynge of euel example geuyng to others. And he must be refrayned of hym selfe to offende in priuat places. For if the Subiectes appeare worthy of reuerence in hauing feare to offende, muche more is the kynge iudged worthy the same reuerence, beyng ashamed to do amisse.

66 I affirme and truely saye that the falte of a priuat person is to doe euell and thinges deseruynge punishment, but certenly the offence of a Prince is, to doe those thinges that be not honest and profitable for the publique Weale: for the abstaining from euel thinges, doth not iustifie the mightie, but the doinge of good workes crouned such one. Therfore let not onlye a man thyncke to abstayne from euell, but also let hym studie to embrace iustice.

67 Death feareth not the brightnes and glorie of the state of Nobilitie, for he casteth violentlye vppon all his deuourynge teeth: Therfore let vs carie hence the abundance of our goodes into heauen, before his cominge that can not be eschewed. For no man departynge thyther carieth wyth hym those thynges whyche he gathereth in the worlde:

but le-

but leuynge all the earth geueth naked accompt of his life.

68 The Emperour is verely lord of all, he is truely wyth al the seruaunt of God. Then certeinly shall he be most of all called, Lorde, when he is Maister of himselfe, and serueth not his vnlawfull pleasures: but takyng to helpe his godly reason inuincible, and Empresse of brutishe and beastly affection, shall wyth the armour of chastitie ouercome his vntamed and wilde lustes.

69 As the shadowes followe the bodyes, so sinnes followe the soules: and shew wyth a liuely ymage the doinges: therfore we can not deny in iudgement, for euery mans doynges shalbe wytnes againste hymselfe, wythout speakyng a worde, but appearyng plainly in suche sorte as we did theym.

70 The shorte estate of this present lyfe is like the passynge of a ship through the Sea, deceyuing vs her Partners, drawynge her course by litle and litle, she bringeth echeone to his iorneys ende. Consideryng these thinges be so, let vs ouerpasse the slipperie traffycke and troubles of this world, and runne to those thynges which remayne for euer.

71 Let not the proude and disdaineful man exalt himselfe like a high horned bull, but let

hym

hym consider the substaunce of his flesshe, and represse the swellyng of his hart: For albeit he is made Prince of the earth. Yet let hym not forget that he is made of earth, when he ascendeth from dust to the place of estate: and after wythin a shorte time, discendeth into dust againe.

72 Studie alwayes inuincible Emperour, and as they that begynne to go vp a lather, stynte not in vp going, till they come to the highest grice or ronge: So sticke thou continually in the vp going of vertuous and honeste thynges, for in so doing, thou mayst haue the fruition of the kingdome of heauen: whiche to thee and to thy wyfe, God graunt, that Chryste geue, the Kynge of the kynges, and Subiectes in Kyngedomes, world with out ende.

Amen.

FINIS.